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Sermo Johis Alcock epi Eliensis



Ihesus clamabat: Qui habet au-
res audiendi audiat. Luc. viij.

O Hys Wordes ben wryten in the
gospell of this daye/ And thus to be
englysshed. Ihu our sauour made
a proclamacō with a highe & gre-
te voyce to the people that came to
here him. sayeng Every man whi-
che hath eeres of heyrng maye yf he be well dispo-
syd here what is sayde vnto hym. ¶ Bede sayth y
thyle wordes ben oft tymes repetyd bothe in y gol-
pelles & in the appocalipsis/ and hath in them gre-
te mysteire of y pleasure of god almyghy. ¶ Sa-
ynt Jerom in the chapitre vpon Johs sheweth that
alle the sermons & prechynge that Criste Ihesu
made. he sayd them (cū magno clamore) by y whi-
che he certifyed the people that he prechyd vnto the
grete zeile & affeccō that he had to the wele of ther
soules/ and that they sholde be desyrous to here the
worde of god. by the whyche they sholde be deliue-
red fro all mortalyte and be made by it filios dei
adopcōem. ¶ fyue proclamacōs specially ma-
de by Criste Ihu. I note in his holy gospelles. whi-
che ben of that auctoryte. that who so euer woll not
here them & indeuour hym to kepe them. shall ne-
uer come to euerlastyng Ioye/ Wherfore frendes
geue better eere & take more hede to them. ¶ The
fyrst proclamacō I note in the gospell of this day

Where he callyd the people þ̄ came fro cytees. tow-
nes & boroughes . and shewed to them a parable of
sede whiche was sowe in dyuers places not conue-
nyent for the growynge therof . & perished / but that
whiche was sowe in good tylth & erth . multiplied
& encresyd merueylously to the grette riches of him
that sowe it. Criste Ihu calleth this sede his wor-
de by the whiche all thyng is made & multiplied
& hath theiſe beynges as it is wyrtten . i. q. i. *Enter ca-
tholicam . Om̄i uerū recreacio et om̄i recreacio fuit
in uerbo Plal. Verbo dñi celi firmati sūt. Et geneſ
.i. Dixit & facta sūt. & .xxxij. q. b. c. Quid ergo.*

¶ And ryght as sedes sowe bryngeth forth infen-
te come to the sustenaunce of man. Ryght so þ̄ wor-
de of god sowe in manns soule bryngeth forth
infenyte vertues / as is notyd . i. q. i. c. *Ite rogo vos*

¶ Man is the perfeccyon of the hole werke of god.
He made heuen & creatures celestiyall Inuysyble to
vs that be mortall creatures here in erth. And ma-
de may & other creatures here in erthe terrestiyall /
but the perfeccyon of his werke is the coniunctyon of
the soule whiche is celestiyall . to the body that is ter-
restiyall . for þ̄ whiche body all thyng that is ma-
de here in erthe . as tree . fruyte . beestis . soule & fyllhe
and all otheſe are create to fede and serue the body .
the body to serue the soule . and the soule oonly to
serue almyghty god / And therfore it is wyrtten . de
penitencijs . dist. i. *recreat⁹ . Sicut aia est uita corpo-
ris . ita deus est uita aie.* ¶ And ryght as almyghty

god hath purueyd for mete to the sustenance of
 the body. in lyke wyse he hath ordeynyd spirytuall
 meete for the sustenance of the soule. whiche is his
 worde. as he sayth Math. iij.º / & wryten extra de
 officio. or. c. Inter cetera. Non i solo pane uiuit ho-
 mo. sed in oī verbo qđ pcedit de ore dei. ¶ By the
 vertue of his blessyd worde. he hath ordeynyd that þ
 materiyall brede whiche fedyth the body. shall be
 transfourmyd in to his flesshe & blood. and it to be
 most precious meete to fede þ soule of man. Ther-
 fore Dauid sayth in the psalme. Afferte dñō. Vox
 dñi in magnificencia. That is to be vnderstonde.
 that the voys of the worde of our lord hath þ ver-
 tue of magnificence. that is whan his seruaunt in
 due forme accordyng to his lawe ordered & sayth
 the wordes vpon the materiyall brede. there is that
 magnificence in the wordes that incōueniency. that
 whiche was materiyall brede is conuertid in to his
 flesshe. & the materiyall wyne in to his blood. Whi-
 che season the angelles in heuen in þ immolacyon
 ben there present in mynistrynge & doyng sacrifice
 to theyr maker. as it is wryten de cons. dist. ij.
 Quis fidelis And of this ye shold not gretly mer-
 uyle / for a yonge mayden our lady saynt Mary
 whan she layde chyle. v. wordes Fiat michi scdm
 verbū tuū. God & man were knytte togider in her
 wombe And so (verbū caro factū est) In lyke wyse
 whan þ priest sayth this. v. wordes hoc est enī cor-
 pus meum there is togider in that materiyall holle

god & may. the same whyche was born of our lady
& hangid vpon the crosse. that rose from deth to lyf
& ascendid to heuen And is & shalbe (Judei viuor
& mortuor) And all faythfull crysten men whyche
in true lyf & fayth ben fedd wyth it (viuunt ieternū)
And so it is (viaticū) to strengthe mannys soule to
come/ad mouēt oreb/to the ptesence of the tynpte.
De⁹ fecit ex bonitate celū & terrā. ex cōpassiōe re-
demt gen⁹ humanū. ex pmissiōe mīsit in terrā spz
sctū. et ex sua sūma caritate quotidie pascit nos ei⁹
corpe & sanguīe vt eē⁹ caro de carne eius et os de
ossibus. So frendes who so herith this proclama-
cō thus made by the son of god. & callyd to ete of
this blessyd meete & wyll not. he shal neuer come
to heuen The seconde proclamaciō that Cryste
made is wrytten. Joh. viij. & xxxij. q. b. tūc saluabit
Where he sayd. Si q̄s sitit veit ad me & bibet. Who
so euer lyst drynke lete hym come & drynke of my
drynke. & he shal neuer after be thursti/ for ryght
as he callyd them before to ete of his brede. ryght
so now he callyth theyn to drynke of his drynke /
This drynke frendes is the blessyd blood & water
h̄ was lete out of Crystis syde whay he hangid on
the crosse. clene blood of our redempciō. & cleire wa-
ter of our regeneraciō And not flegma/as the he-
retyke sayth. as is declaryd/de Summ tū & fi carch
in cle/ And of this bood & water that passyd out of
Cristis syde all the sacramentes of the chyrche. in
whom all our saluaciō & helth lyeth in. hath theyr

effect. as is notid in .c. Cū Marcha extra de ce missa
lay. And right as water washeth and clenseth all
fyleth. ryght so þe sacrament of Baptisme washeth
mānys soule fro al maner synne ovygynal mortal &
venyall. & is callyd / Janua sacramentoy / And this
sacrament hath his effecte by the worde of god. as
Dauid sayth in the psalme / Efferte / Vox dñi super
aquas. de⁹ maiestatis insonuit dñs sup aquas mul-
tas. & right as whay Crist was baptizyd. the fader
shewed his pleyssure / in voce / the sone / in carne nra /
& the holy ghost / in spe colūbe / And all the angelles
were there present at the reuerence of the institucōy
of that sacrament. Ryght soo at this seasoyn at the
baptisynge of eury crysten creature. is the holy trinity
te present wpyth angelles. And there is insulpyd in þe
soule of þe crysten creature / tres virtutes theologicke /
fides. spes. & caritas / As is notyd in the sayde cle-
mentine. de Summ tri & fi cask / So frendes who
so euer may be baptizyd in water and wpyll not. he
shall not come in heuen. The thirde proclama-
cōy made by oure sauour Criste Ihus is wrytten.
Joh xi. & xii. q 2 c. Qui diuina. et de pe. dist. vi. c 1^o
Whay he repled Lazar from deth to lyf crienge w-
a grete voyce / Lazare veni foras / And incontynent
at the comaundement of his worde. the soule that
was / in limbo / resortyd to the body and gaue it lyf.
Criste sayeng to his discyples / Soluite eu et linite
abire / Every man beyng wodeoly synne frendes.
is deed in þe syghthe of god. And as Anselme sayth.

amonge all the people of the worlde is none more
odious. than is a traytour to the kyng/ & all the pe-
ple feareth to deale wyth him. And in lyke wyse he
that is in deedly synne. is odious to alle creatures
for his Ingratytude & dylobeylaunce to almygh-
ty god. as is notyd. **xxij. q. iij. Ser.** Yet lete noo man
dispeyre. yf he woll come at the callinge of Criste.
And yf he be in neuer so grete synne & wretchidnes
his worde is of that effeate & hath grace & vertue
whyche taketh awaye all synne. and breketh þe pas-
tes of hell & all the power therof/ And therfor Da-
uid sayeth in þe psalme aboue rehercyd **Vox dñi cō-
fringenti cedros /** Thyle wordes ben the wordes of
our lord. whan the priest sayth thole wordes **Agu-
absoluo te a peccatis tuis** The highe trees of cōre-
pyde. enuie. Ire. couetyse wyth all other capitall
synnes. are distroyed. & neuer shall appere to hurte
hym whyche is confesyd of theym/ This procla-
macyon frendes is of that necessitye. yf who soo euer
maye ben confesyd to a priest (in forma eccleie) and
wyl not. he shall neuer come to beuey. The fo-
urch proclamacyon Criste made whan he hangyd
vpon the crosse & made his prayer to his fader for
all synners þe wold bilue yf he was god & man. whā
he sayde thyle wordes **Dimitte eis q; nesciūt quid
faciūt. Luc. xxij. &. xlv. q. v. S. l.** And this syg-
nyfieth sacramentū extieme vnctōis by the whiche
all venyall synnes are taken awaye. whyche shold
be þe impedymentes for entyngge in to euerlastyng

glory. This sacrament hath his effecte of þ word
of almyghy god. as David wherof in the sayd
psalme / *Qd dñi pparantis cernos* / for ryght as a
harte desyret for his helpe þ water / ryght so mā
nys soule haupnge this sacrament desyret princis
pally heuyn / This sacrament is deprecatori & ston
dpyth in prayer ryght as Cryst prayed vpon þ crosse
So in mynistracō of this sacrament þ priest an
lyng dyuers partes of mannys body belechyth al
myghy god. that what soo euer thys creature hath
offendyd in his hert. by his eyen. his eeres. his hon
des & fete. or any other part by the whiche he hath
dyspleyd hym. to forgeue hym (vt extra de sacra
vntō. c. vñico) And so. who so wol not receyue this
sacrament & may. shall not come to þ glory of he
uyn. The fyfth proclamacyon shall be made by
cōmaundement of Cryste Ihu whiche is (rex & pō
tifer) at the daye of dome. as is red. *Mat. xxv.*
Media nocte clamor fact⁹ est at whiche voyce & crye
all mankynde. as well fideles as infideles shall ris
se wth the same bodys whiche they haue here now
and they shall be incorruptible. And alle faythfull
cristen men whiche hath kepte Crystis proclama
cōs. shall receyue euerlastynge Joye by the senten
ce of Criste Ihu (pontificis) to whom oonly þ pro
nunciacō of the iugement is geueo Sayeng. *Ve
nite bñdicti patris mei pspice regnū qđ paratū est
vobis ab origie mūdi. de pe. dist. in. c. ad huc istant
in glo* / And so to receyue euerlastynge Joye & to be

confermyd in the same/ This proclamacō & sen-
tence representyth the sacrament of Confirmacō
whiche must oonly be done by a byshop as is wro-
ten (i.e. vñ de sacra vñ) And in that (dant grā
& robur vt de q. dist. 2. oēs) ¶ And though it be so
þ a may baptisyd dey are he be confermyd. he shal
haue euerlastyng Joye / but not so plenarye as he
sholde haue yf he were confermyd. ¶ It is ordey-
nyd by the chyrche. that a chyld confermyd. by the
space of thre dayes shal bee a shred orbende abou-
te the necke. in token he is become the seruaunt of
thre persones & one god. þ fader. the sone. & the ho-
ly ghozt/ And therfore Dauid spekynge of this sa-
crament. callyth it the sacrament of grete vertue &
grace for the stable confirmacō therof sayenge/
¶ For dñi in virtute/ ¶ And wo so euer maye recey-
ue this sacrament & woll not. he shall neuer entrey
kyngdom of heuen. ¶ There beo other two sa-
cramentes institute by Cryste Ihu. whyche beo put
in mannys wyl to receyue them or naye. And they
taken byndeth the takers to obserue cheyn vnder þ
payne of theyr dampnacō/ Whiche beo. the sacra-
ment of matrimony & ordre/ Of the sacrament of
matrimony speketh Dauid in þ fore rehercið psal-
me sayeng/ ¶ For dñi incedend flāmam ignis/ The
flame of cucuspence of the fleshe in fornyacō
whyche is dedly synne/ By this sacrament of ma-
trimony þ mortalite of synne is compd. in to veny-
al in diuers casis vt. xxvi. dist. deinde. & xxxij. q. ij

Sir. Et qđ ipe de^s ē cūc^l & defēlor mātrm. cxxij. q.
4 nemo i sic ¶ And the sacrament of ordre is þ le
conde whyche is put in mannys eleccōy. in þ why
che (imprimū careat: indēbilis et dat spēalis grā)
And he ordred specpally to be mynysre of al othe
sacramentes/ ¶ Of this ordre & power theof spe
kith David in the aboue sayd plaine sayeng/ ¶ Or
dñi cōmouend desertū/ Whyche deserte this woude
iscallyd. And his offyce is. mankynde lyurnge in
it to informe & meue with his good example of ly
uynge & hōly doctryne (in crepando. arguēdo. exhor
tando et pminando) And they beyn ordred to loue
god princypally as is notyd. h. q. iij/ Qui eps/
¶ I haue shewed vnto you thysē fyue proclama
cōs. whyche must be kept vnd payne of your dāp
nacyon/ Wherfore I saie to you wpyth Cryste Qui
habet aures audiendi audiat/ þ is to saie Ye þ he
re the worde of god. here it deuowely & pynit it in
your soules perfyty. & execute it accordyng to þ sa
me. ¶ God almyghy frendes neuer lette man
withoute remedy for the saluacōy of his soule. as in
the olde Testament was circūscyōy & sacrifice of
bestys & othe after þ fourme thenne geuen/ why
che were expiacōs for synne, for þ sealon/ but thei
had no vertu to open heuen pates & bryng man in.
¶ And there whan he ascended (corpale) he lefte in
his chyrche the. viij. sacramentes in the remembraū
unce of his passyōy & to haue thevt vertu of þ sa
me: as is wryten in the chappytre (cū martha de re

millay) ¶ He left also his moder here behynde hē
whychē lpyed dyuers peres after hym to instructe þ
Appostles & Euangelistes of his incarnacōy & his
blessyd lyfe & cōmaundementes/and therfore she is
callyd (mater ecclesie) ¶ And as þ grete doctour Al-
bertus sayth vpon the gospel (Nullus est angelus
gabriell) þ our lady receyued al the sacramentes of
the churche excepte preeisthode. for thre causes/ The
fust was (pp̄t humiliacōem. where þ our fyrst mo-
der Eve was condempnyd for her pryde. she in her
lyf shewed al mekenes & wolde be among wēmen
as one of them/ And so wold be after the lawe pu-
rified though she nedid it not/ but be as one of them
a moder lyke as her sone Cryste Jhu wolde be cyr-
cumcysyd as a chyld as saynt Bernarde sayth.

¶ The seconde cause was (pp̄t instruccōem aliorū)
þ bi her ensample euery man & woman sholde re-
ceyue their sacramentes. w^out whychē they myzte
not be saued/ for whp. her sone had sayd as is writ-
ten: Math̄ vltio. geuyng his appostles in cōmaun-
dement Qūtes docete oēs gentes baptisantes ī noīe
patris & fi. & fl. docentes eos s̄uare q̄cūq; mandas
ui vobis. ¶ The thirde cause pp̄t superrogacōem
as is wryten. Apocalips̄is vltio Qui iust⁹ est. iustis
ficeť adhuc/ ¶ And though it be soo þ she was (ab
inicio sanctificata ex vtero matris. et plena grā. et
magis repleta in concepcoe filij sui) And though she
neded not to receyue the sacramentes for purgacōy
of s̄ne: yet she receyued them (vt cresceret perfectū

sacramentor) ¶ She wold be baptizyd as her sone
 was & so receyue (carectorem baptismalem) And be
 nombred amonge cristen people. and distynct from
 the Jewes. ¶ She was confessid to the Euan-
 gelyst of no synne: but geuyng laude & praylinge
 to almyghty god. & it pleyed him to make her his
 moder beynge his creature. ¶ Also she receyued of
 the sayd saynt Jophy whiche sayd masse before her
 and inpynted to her the same body. whych was
 born of her. Joynded to the godhed in remembraunce
 of his passyon. & to her grette consolacyon in his
 absence/ And so al other sacramentes except preest-
 hode as is aboue sayd she receyued. whych is to the
 stablysshment & confirmacyon of the sacramentes
 of the chyrche and the veryte & truche of the same/
 & to the confusyon of alle heretikes/ And therfore
 we synge in the chyrche Gande maria vgo cūctas
 hereles tu sola interemisti/ This is notyd by An-
 conyne (i quarta pte. titlo. xv. c. xvi.) ¶ We know
 ryght wel bretheren that credence is not to be geuen
 to no proclamacyon but to þ. whych comyth by the
 kynnges hyghe comaundement & vnder his seale/ &
 the more honourable persone that bryngeth & pro-
 clameth it. the more credence ought to be geuen to
 it/ Proclamacyons ben made in dyuers places of þ
 cytees & londe. to the entent they sholde be wel vn-
 derstonde. & noo may after to alledge Ignoraunce
 therof. To the transgressours & brekers therof som-
 tyme the penalyte is treason. somtyme dethe. inpris-

lonement & losse of theyr godes as the lawe assigneth
in that behalf. notyd/extra de conste c finali/
¶ Thyle proclamacions frendes oughte to be ac-
cepte aboue all ocher/for they come from the kynge
of all kynges almyghty god. as is redy apocaliptis
xix.º et de const. iij. c ppile. et de re iudic c ij.º in cle.
¶ This glorious godhed stonndyth in thre perso-
nes. the fader. the sone. & the holy ghoost (Pater est
deus. filius est deus. spūscūs est deus) Also of one, es-
sence nature & power: and who so euer displeyeth
one. displeyeth all (q̄ tres illi vnū sūt) And no man
mape respēte hym in celo neqz in t̄ra. Joh. xvij.º & i
c cū marcha de ce mistay extra. de gle. dist. ij. c i xpo
.xxv. q. r. c. i.º ¶ And that his proclamacōn sholde
be more of auctorite to be accept/che fader of heuen
lent his only begoten sone the seconde persone of f
tynpte to make thyle proclamacōns/& manende f
godhede in our nature & becam man in euery con-
dycōn as we are except synne. And wȝch a plena-
ry cōmptayn geuey to hym alle power in heuen &
in eȝth. as is notyd (Math. vltio. et Joh. ij.º De ple-
nitudo ei⁹ oēs nōs accepim⁹ grām. de q dist. i f iº
& dist. ij c Sextam. et de pe. dist. i c libent. et de pur-
post p̄tū c vnico) ¶ And the seconde persone of the
tynpte of a congruence was sente on this messlage
to be the sonne of man / ryghte as he was in the
tynpte the sone of the fader/as is notyd. by f ma-
pster of the Sentence. His natiuite was proclamyd
by angelles at Beoleem the nyghte of his byrthe/

as is redy Luc. ij. Ecce enim euangelizo uobis gau-
diū magnū. qd erit omī populo. et de con dīst. i. noc-
te) And that more credence sholde be geuen. & god
had taken our nature. an hoste of angelles append
e longe Gloria in excelsis deo. et in tra par home-
nichus bone uolūtatē. And sayd to the shepherdes
that they sholde goo to Bealeth. & there they shol-
de (inuenire infantem iacentē in puerpe et inuolu-
tū pannis) So findes right as a man hauing. his
garmentes vppon hym. ye maye not se his propre
nakyd body. Kynghe lo Cryste beyng here in erthe
mortal. quo ad humanitatē. his godheid was not
seey. but the humanyte was the instrument & gar-
ment therof. Quia deū nemo uidit vnq̃. as is wri-
ten Joh. ij. et in c Moyles. viij. q. i. in glo. ¶ The
fader also prouyd. that he was one gettyng sone. and
þ he had compassiō in heuen. in erth & vppon al cre-
atures. as is wryten Math. xviij. et. ij. q. viij. ¶ But
obscure) And as it prouyd in his transfiguraciō. for
out of hell he calld Moyles. & out of paradyse the
prophete Isay. and the fader apperyd in voce say-
eng Ecce est filius me⁹ dilect⁹. in quo michi bñ cō-
placui. ipm audite. x c iij dist. legim⁹. et de con dīst.
iij c. fi) & so our maker & fader almyghty god woll
& comaūderth. þ we shall here bē. accept hym. take
him for his oñ gettyng sone. & by him & his word we
shalbe restorid to our Inherytaūce whyche may is
excludid for þ preuancaciō of our fore fad Adam/
whyche was commaunded by the seconde persone

of the Trynpte that he sholde not ete (de ligno sci-
encie boni & mali) and brake his worde & cōmaun-
dement/Ryght so now by the cōmaundement of þ
sayd seconde persone god & may. bi his worde and
proclamacion shalbe sayd & restorpd to theyr olde
inheritaunce. who so woll byleue in him & obserue
his worde as is wyrtē Joh. iij.º Qui credit in eum
non iudicat. qui autē non credit. iam iudicat.º est. de
pe. dist. iij.º. c. Ante & c in domo. Et ois q̄ credit i eū
non peat. s̄z habebit vitā etnā de. xxiij q̄ iij. Ser
his oibus/ ¶ Whan this noble messenger the so-
ne of god & may accordynge to his faders cōmaū-
dement had made his holy proclamacōns. þ Jewes
axed of hym by what auctoryte he toke vpon hym
so to make newe lawes & proclamacōns. and whac
he was & from whens he came. And he answerde
sawenge as is wyrtē Johē. vi.º Ego sū alpha et o.
principiū & finis. de celo descendi. non de faciā vo-
lūtātē meaz. s̄z eiº qui me misit de pe. dist. iij.º. c. Si
ex bono/ And þ I am sone of the fader in breue.
& he in me and I in hym/ And þ I haue suffycient
power to saue þ worlde & shall deme it I shal prez-
ue by your lawes & scryptures. wptnesse suffycient
& dede/Moyses whiche is your (legis lator) to whom
ye geue credence & must in the scrypture whyche he
wrote vnto you. whan I had spoken wyth hym in
the mount. & gaue him the lawe (in tabulis saxeis)
he wrote vpon me whan he sayde (prophetā sulci-
tabo eis de medio fr̄m suorū sibi ēz tui. et ponā ver-

ba mea in ore eius. loquetq; oia ad eos q; p̄spero illi
And of me. my power & cunnynge he prophesied
 So lyke wyle ye sent to John Baptyst pour preest
 & leuites. whou ye had in grete veneracōy for hys
 vertue & holynes. And was in þ̄ sealon (lucerna lus
 cens) And he certifyed you what I was. I nede noo
 testimonyall of man/for I haue testimonye of my
 fader in heuen þ̄ he is in me. & I in hym. And ye
 vnderstonde that none may forgiue synne but al
 myzty god/And þ̄ I am god & man. and haue po
 wer of body & soule it is redy (Math. ix. et de pe. dis
 iij. n. p̄ductoy. et de pe. dist. i. n. deniq;) þ̄ the Jewes
 broughte a man before me whych he had the Palley
 in euery parte of his body. & leeng theyr deuocion
 & fayth sayd to the seke man Confide fili remittū
 tur tibi peccata tua) The Scribes & Pharisees be
 yng present whan I forgaue him his synnes. thou
 ghte þ̄ I toke vpon me that whych was the office
 of god & not man. & sayd (hic blasphematur) I vn
 derstondyng ther frowarde hertes sayd vnto them
 Whether it is lesse dyfficulte to forgiue synne. or to
 bydy this man lyenge shakynge here in his bedde
 to ryle & goo/ And þ̄ ye shall se that I god & man
 haue power in erthe to forgiue synne. I saye to the
 ryle & beere thy bedd wyth the and go home to thy
 hous/ This man was heelpd in euery parte of his
 body Incontynenty & wythout ony trade of tyme/
 whych passyd all naturall power of man. & dyde
 as Cryste comaundyd hym. The water knewe þ̄

he was god. whan he walkid on it. as Math. xiiij &
xxij. dist. i. Si qd. The erth knewe hym. whan he
hangid on þe crosse (terre mortuæ facta est. Math. xxvii)
The sonne. mone. & sterres wyth other elementes
knew him (in passiōe) & in detestacōn of the Jewes
cruelte. wythdrewē their lpghte (et tenebre latelūc)
Math. xxvii. And alle creatures knewe hym. & in
maner sanctifyed hym. except the Jewes. And ma-
ny bodyes whyche were buried many yeres tofore.
rose fro deth to lye in þe tyme of his resurrectyon. &
apperyd to moche people. and certifyed theym þe
was god & man. ¶ And as it is writen by a deuou-
te doctour. þe pynnis of the Jewes whyche had
put Cryste vnto deth. herde tell þe suche bodies we-
re risen & so certifyd. sent dyuers men of substantie
to se & speke with them. & to knowe the truche. and
so was doon. by þe whyche many of them were co-
uertid/ And so frendes it is proued euidently þe crist
hath power in heuen & erth & is iudex viuorū & mor-
tuorū/ Wherfore it is expedient to take hede of his
lawes & proclamaciōs/ And therfore I laie to you
the wordes of my tyme Qui habet aures audiendi
audiat.

¶ I shewed you befor þe proclamaciōs. be made in
dyuers places of ciities of þe lond. so thentent þe no
man shold pretende ignoraūce/ Ignoraūce frendes
is very perillous/ for it is þe moder of al errowise. as
is writen. xxxvii dist. ignorancia. And thowh it
be so þe certey perlones be excusyd for certey causes

in the lawe positiu: yet in the lawe of nature & the
lawe of god. they be not excusid haupng ther wpyt
& bepng of lawful aege. vt i podo. c. q̄ ea eadm dist.
Et turpe ē ignorāe ius circa qd̄ quis vlat. ff de ori
gie iuris. l. ij. ff. li i^o. & xxxviij. dist. q̄ de mensa Ther
is no thyng more inconuenient than a man to be
ignorante in þ lawe whiche he is daply cōuersant
w^t. as is wryten. xxxviij. dist. Si i laicis itollerabile
vir ilsciencia. p̄to magis in clericis. nec excusacōe dig
na ē. nec venia Therfor it is wryten in þ sayd cha
pitre (ignorācia. xxxviij. dist.) þ al preestis are boude
to vnderstonde (sacras scripturas & canones. & to vte
them in ther prechpng. & in ther good examples. or
elles they shal haue þ punysshment. þ god spekeþ
of by his prophete. sapenge Tu sciencia repulisti. et
ego repellā te. ne sacerdotio fungaris in ¶ There be
thre spēall ignorāces to my purpose at this tyme
vt. in. c. tbata. i q. iij Ignorācia lupina. crassa. et af
fectata) Supina & crassa is þ thyng that is openly
done & prouyd. & yet there be some þ wold not vnder
stonde it/as þ Jewes dyde of Cryst. whose comyng
& he was god & man. was prouyd by prophete. by
myracles. by angels/ & also bi other wayes/as I ha
ue shewed to you before/ And yet they perseuerid in
ther obstinacy. & wolde not knowe him of malyce.
Et ignorancia affectata is þ. whan a man may be
lernyd to vnderstonde. & wyl not endeuour him to
haue it. but refusith in maner to haue knowlege of
it. & they be þ persones þ dauid spake of in þ sawt

Wolue itelligere be bñ agerent) they woll not vnder-
stande to do well. ¶ Saynt Poul spekyng of thyle
thre ignoraūces. sayth. ignorans ignorabit) & as it
foloweth in þe same distincōn. he þe wol not know
god here in erth & folowe his cōmaūdementes. god
woll not knowe him at day of dome: but say to hē
as it is writ Math. xxv. & i. q. i. c. pphetauit. Amen
dico vob nescio vos) ¶ Crist sayd to þe Jewes whā
thei wolde not bileue in his wordes. nor his myra-
cles. nor bileue in hē. Monemini i peccatis vris) I ha-
ue shewed you both bi my prechers. prophet. & allo
come myself to teche you. & so ye can laye none ex-
cuse/ Ryght so frendes many a noble sermon is sa-
yd in this place in þe pere/ & in lyke wyse in maner
thruogh þe realme & the lawes of god shewed you/ &
how ye shal please hē in leuyng your synnes of pry-
de. couetise. symony. vslury. adnouty & fornicacy.
& all other mortall synnes/ And as men saye there
was neuer more pride. couetise. vslury ne other capi-
tall synes vldid than be now a dayes. for al the no-
ble prechyng þe is there made. And truly bretheren I
am sure þe is no maner reame in crystendomy. be so
many noble clerkes of Curates in alle manere fa-
culties & vertues also. as be in this reame of Eng-
londe/ And thouh al be not so perfyte as they shold-
de be: yet loue & worshipp the other þe ben good. for
peter. John & other of thapostles oughte not to be
disprysid. by cause of Judas þe was apostle. & saynt
Austyn sayth. Blame not my hous if there be one

thery not good/for I can not make my hous bette
thay Abrahams house. To whom was sayd Acc
ancillam cū filio ei⁹. ¶ And in Noes hous the lone
scornd the fader. And in Crystis hous the seruāc
betrayed y^e master as is notid. xlvj dist. Quātūmli
bz. ¶ It is redy (xlvj. q i quali p totū et extra de
pochijs) y^e all custendom is diuptyd after spiritual
diuptyon in diocelis. & euery diocese hath a bps
whiche hath cure of al y^e hole diocese. & al y^e diocese
is his paryshe / And the diocese is diuptyd in pa
rysches. & euery paryshe hath a chyrche & a curate
lympt to it / And euery man y^e dwellych wythyn the
sayd paryshe. is parysshon therof. ¶ And it is redy
also Luc. ij. et. xi q i. Magnū. that the season y^e crist
sholde be born. euery man was cōmaundyd to goo
to y^e place where he was born / & there he shold ma
ke his professyon to the emperour with a certey tri
bute. & his name to be wryten / & sent to the Empe
rour / And therfor Ioseph went to Bedlem. to ma
ke his professyon where he was borne. ¶ Bedlem
frendes (intpretat dom⁹ panis) & it sygnifyeth to
euery man his paryshe chyrche whych is the pla
ce of his regeneracōn where he shall be fedd wyth y^e
bride of Bedlem Cryst Ihu & with his sacrament
Whych hath (oēm dulcedinē) to saluacōn of man /
¶ Noo man oughte to be crystenyd but in his pa
ryshe chyrche. nor to be shryuen by the lawe / but of
his curate. whych hath charge of his soule. as it is
notid (in c Dis extra de pe. & re) Neuertheles ther be

other places þ men maye be shryuen in by dispensacion. as in places where pardons ben. And to certen freeres whyche ben admytted to here confessyon Nor he ought not to be houseld but in his pariss chyrche/ & also there to be buryed. except he chese to me other place makynge in his owne chyrche his vltimū valed. ¶ To this Bedlem his pariss chyrche he ought to come euery holy daye & other dayes. yf he conueniently maye to loue. & to here his mass. tyns. masse & euensonge/ And who so euer absenteeth hymself fro his pariss chyrche in the tyme of seruyce & goth aboute in other places. it is a token by lyphlyheed þ he woll falle in grete erroure & hereyfe / ¶ William Durant in his boke callyd (Racionale diuinox) sayth. þ euery sonday a curate gooth in to the pulpyte. to shewe the people how eche one shall pray for other. & other thynges necessary to them for þ weke folowynge: in keepynge holy dayes or fastynge to the weele of ther soules. And stondeth on hye. to exhortent he maye se yf he want any of his pariss honours. & yf any be acustomyd to be absent. to shewe it to þ bisschop/ And to byde straungers to go to theyr owne chyrches. excepte they ben pilgrymes/ ¶ And though it be so as I am sure almyghty god is grete ly pleyed wth the perfyte luyng of men of religyous. for theyr contemplacion. prayers. their good ensample & prechyng also: But in myn opinyon. þ pariss chyrches ben they. þ holde & kepe þ people in gode rule to loue & serue god to ther preseruacion of

þ sayth/ Wherfor frendes Jerhozt you to loue theſſy
honour & mayntene them. as louyd be god they be
full honourable here in this cyte & in other places
of this name. to þ grette pleſur of god. Dauid ſa-
yth *Oilexi decoré dom⁹ tue* & Salomon had hys
gret wyldom for edifyeng þ hous of god/ as is no-
tid. *xvi. q. vii. Et hoc dixim⁹. xxxvi. dist. ii. Ecce. et.*
de con. dist. i. c. i.º ¶ We ſe by experyence frendes. þ
to þ place where proclamacōns be made moche pe-
ple reſorte to here what is proclamyd. & in theyr re-
tourne many of them varye in theyr reherſall & can
not tell þ very tuche for their varyaunce to other þ
herde not the proclamacōns made/ Wherfor a wy-
ſe man þ wolde knowe the proclamacyon & ſuche
chynges as is compyled in it & cauoyde þ penalite
wyl go to þ kynges Chaunſery wher the origiall
is vnd the kynges ſcale & gete a copy therof & wyl
prynt it wel in his mynde þ he forgete it not. In
the Chaunſery frendes ye knowe there is my lord
Chaunceler as heed. & *xij. mayſters*. & certeyn other
offycers/ as bowgers & clerkes to wyte & ſerue the
people of ſuche chynges as longeth to the lawe.
¶ And as Breton ſayth in his boke whiche he ma-
de of þ lawe of the londe *Remo dꝝ recedere a can-
cellaria line remedio* And ther is rollyd al ſtatutes
proclamacōns & the kynges hyghe comaūdemēt
& all other ordynaūces made for the wele of þ re-
me. ¶ The churche of god maye well be callyd þ
Chaunſery. The Chaunſeler herof is Cryste Jheſu

as saynt Poul sayth Ipe est capud eccleie. Et nemo
potest ponere aliud fundamentū preter id quod positū est
quod est xps ihūs. ¶ And he sayth also (ad ephelios
iij.º) Quod ipe dedit quoddā quōd apostolos. quōd
autē pphetas. alias euangelistas. alios autē pasto-
res vñq; ad plūmāciōem sanctorū in opº ministerij.
mediacōez corporis xpi. extra de hereticis. c. extra inuicē
co. & c. Sicut in vno) ¶ And saynt Austyn sayth
in this verse Pro patribus tuis nati sūt tibi filij. cō-
stitues eos principes sup. oēm terrā. wryten. xxi. dist.
c. in nono et lxviij. dist. Quorū vices) p the chyrche
hath yet apostles. whiche ben the Byschoppes (Et
septuaginta duos discipulos) the prophetes & euan-
gelistes prechers of the worde of god. Pastores and
the holy doctours whiche expownd the holy scrip-
ture. And this chaunselery wyth all the mynystries
therof shall endure to the ende of the worlde. And
all the tyrauntes that euer was. cowde neuer ope-
troye it. nor neuer none shall. ¶ For as Iohn Cris-
ostom sayth. Criste ordenyd the angelles. prophetes.
apostles. martyrs. confessours. virgynes & alle
other for his chyrche. And at laste came hymselfe.
And though he made all p worlde wyth one wor-
de: yet he was in buyldyng his chyrche by the spa-
ce of. xxxiij. yeres. And he sayd to Peter Rogau pe-
tre vt non deficiat fides tua. xxi. dist. S. i.º) And the
chyrche vniuersall can not erre (in hys q sūt fidi)
¶ For almyghti god sayth by his prophete Dauid
Spekyng of the chyrche. Et volūcate labiorū suorū

non fraudabit) that is to saye the wyll & disposicion
that the chyrche makyth for the weele of manny's
soule concernyng the fapth. shal be ever true & ua-
ble. ¶ The chyrche is oure moder. for the mult fede
vs & teche vs to pleyse almyghty god and the way
to come to heuen. In her doctryne & holy scripture
is no fallhede nor reyned matere: but al truche and
cunnynge for the weele of manny's soule. ¶ For as
saynt Austyn wyrteth to saynt Jerom & is notyd. x
dist. Ego solis. cū trib⁹ c leqn⁹ that there is no fall
hede nor lye in all the scripture. ¶ And saynt Je-
rom sayth as is wyrted. xxiij. q. c. Quid ergo. q ne-
phas est dicere mendaciū in sacra scriptura) Wher-
fore no man sholde disdeyne to lerne at this scole þ
chyrche. ¶ For as saynt Poul wyrteth (ad ephē. iij)
Quia oia creauit vt innotescat principib⁹ & potes-
tatib⁹ in celestib⁹ p eccliam multiformis sapiencia
dei. ¶ And saynt Jerom sayth þ the angels knewe
not plenarye the mystery of the Incarnacōn tyll þ
season that Cryst suffryd his passyon. and thapol-
tles prechyd & taughte by the chyrche. ¶ And Iohn
Crisostom sayth in his prologue (sup Johēm Nam
qz qd angeli nobiscū p Johis vocem & p nos didi-
cerūt) And as it foloweth after. that without dow-
te the angelles geue grette attendaunce to the worde
of god whan it is prechyd / And to vs is grette ho-
nour & Joye. that the angelles lerneth with vs and
by vs that whyrche they knewe not before. And soo
frendes who so euer is not of the scole of Cryst. is

apent hē. as he sayth hymself the wordes wyrtē.
Luc. xi. & xxiiij. q. i. Qm̄ ver⁹. Qui nō est mēcū. con-
tra me est. et q̄ non colligit mēcū. disp̄git) whiche be
all heretikes and presumptuous men in thyr reason
& argumentes (Heretis grece dē ab eleccōe. s. eam
disciplinā quā sibi vnusq̄q̄ elegit putat sibi meli⁹
orē. vt. xxiiij. q. iij. heret⁹ Et heretic⁹ est. q̄ aliē scrip-
turā sacram intelligit. q̄ sent⁹ spūali efflagitat)
He is an heretike that taketh the scripture of god
after his wyll. & not after the sense of the holi gho-
st / And that presumptuous man that woll defende
de any erroure dampnyd bi the chyrche (heretic⁹ est)
as is wyrtē. xxiiij. q. iij. Qui in ecclia / Thenne to
the heretike whiche sayth that þ wordes of cūste)
Hoc est enim corp⁹ meū) wyrtē in his holy scrip-
ture. Math. xvi. Mar. xiiij. Luc. xxij. & Joh. vi. de. g.
dist. ij. c. Liquido. & c. cū de) sayd by the prest. orde-
ryd in oue fourme sholde not be there transforma-
cion fro the materiyall brede in to his fleshe and þ
wyne to be his blood for þ redempcion of man. thou
woldest make hym a lyar. whiche is Veritas / for
he sayth hēself Ego sū panis viu⁹ qui de celo des-
cendi. Si q̄s manducauerit ex hoc pane. viuet in etē-
num. Joh. vi. xxi. q. i. c. Quom⁹ in fi. et de q̄ dist. ij.
Species) Cryste sayde I am brede the sone of god
& man descendyd fro heuen. that who so etyth of
my brede. shall euer lyue / for this brede whiche I
shall geue. is my fleshe (pro mūdi vita. de g. dist. ij.
rō & c. verū) And that this is true. saynt John the

Euangelist. Joh vi. (wereth in this wyle. sayeng)
Amen amen dico vob. nisi manducaueritis carnē
filij hominis et biberitis eius sanguinē. non habetis
vitā in vobis. vt. xliij. q. i. Si autē frendes
this worde/ Amen/ is an othe of that inportauunce /
that it cowde not be properly translate/ And therof
saynt Jeromy & other tranlatours of the scriptrue
lete it woude in that signyfycacion that it was in
apud hebreos) But it sygnifyeth an othe in every
place of sayth & truthe. And saynt Johy dowbleth
his oth where he sayth Amen amen. to þ Instruc
cōn of saythfull mey. and to the condemnaciō &
expullynge out of heuen all heretykes/ Or elles he
dowbleth this oth sweryng that ther were two na
tures in Cryste. the godhede. & the manhede. And
agayn luche heretykes he wrote his gossellis. that
crille was god & man. Thou heretyk. holde mey
byleue the rather than saynt Poul. He sayth as it
is writen ad Corinthe I neuer lettyd the scriptrue
that I write to you of no man. but of god almygh
ty (Et si angel⁹ de celo euangelicet vob pter q̄ euā
gelisauim⁹ vobis. Anathema sit. Ad galath. i. & xi
q. iij. c. Si. i. s. q̄ p̄st) And he spekyng of the blessed
Sacrament of the awter. as is writen p̄io ad. Cor
inthios vnder cō/sayth Domin⁹. Jes⁹ crist⁹ in qua
nocte tradebatur accepit panem benedixit ac fregit.
Dedit discipulis suis dicens. Accipite et mandu
cate. Hoc est corpus meum. quod pro vobis tra
ditur. hoc facite in meam commemoracionem)

The nyght before that Cryst our sauour suf-
fryd his passyon. he toke brede & blessyd it. brake it
& gaue it to his discyples. sayenge / take this brede
& ete it. this is my body whych shall deye for you.
and doo ye thus after in remembraunce of
my passyon & remission of synne. / Thyle wor-
des wake not layne Poul in fygure / but in veryte.
that þ brede was conuertyd in to his fleshe & blood /
aduertysyng every man that sholde receyue it. that
he shold be ouer of synne to abyde his dampnacyon

Frendes though there ben made infenye argu-
mentes to proue that after thyle wordes sayd. þ bre-
de to be chaungyd & made the body of Criste. shall
neuer be vnderstonde wythout the lyghte of very fa-
yth. as is notyd. xx. q. i. Quia.

I rede fien-
des þ there was a grette doctour of the vniuersite of
Parys. whych was ever disputynge of the verytee
of the sacrament of the awter. And at laste. he fell
in grette errour therof by his resonynge. & was for-
ly accombryd in hymself. And came to dyuers doc-
tours for reformatiō / At laste he came to an aun-
cient doctour whiche sayd to him Broder thou hast
ben tohelp in disputacyō of the sacrament of tha-
ter. byleue as the chirche byleueth as is thy dewty &
all crysten men and go no farder. and so he dyde &
was delpyerde fro his errour. **T**he lawe of Ci-
uill sayth Qui negat alimēta: necare videt. Syres
the blessyd body of Cryst is our sustynāce & mee-
te to brynge vs to heuen. & is callyd Viaticū. And

thilse fals heretikes that wold brynge vs to wronge
ge hyleue. & make vs to goo to hell wyth them. as
the sayd lawe of Tywill sayth it is not long to dis-
pute wyth them. they beynge obstynate. but geue
them þ. whyche is ordenyd for them. fyre.

¶ We knowe right wel friends. þ the Chaunclery &
all persones þ perceynerth to it bey preuilegyd. thac
they nor none of them shalbe coueneyd nor lewed
in no courte but only in the same courte of þ chaun-
clery/ And yf any of them be lewyd in any other co-
urte. the Chauncler wold sende a wyrtre callyd (cor-
pus cū causa) or elles a (cerciorare) & rement þ can-
le & brynge the persone to his owne courte/ And in
lyke wyse is dayly done in the kynges benche and
þ comyn place. & in the kynges cheit alio. & wyl
not haue theyr preuileges dysputyd: but they wold
interprete them themself. **¶** Cryste Jhus god &
may his Chaunclery is the chyrche as is sayd befor
And he hath hymself preuilegid it. & gyuen to it ly-
berties. that none sholde adnull nor breke/ And for
þ perpetuyte therof. he hath put it in his testament
& sealyd it. and alio confertyd it (morte vi⁹ de ex-
de cele. mistay. i. Lū martha) And as. J sayd befor
no may sholde interprete his wyl & his scrypture/
but hymself. his chyrche & they that he hath geuen
auctoryte. his apostles & them whyche succeedeth in
their places. as is wryten in the gospels of this day
Vobis datum est nosci misteria regni celoy. ceteris
autem in parabolis. **¶** In the olde testamence

friendes was anoyntid byllhops. kynges. prophetes
& preestis. And the tabernacle (archam mensā) and
vase/as is notyd. Exodi. c. vltio. & ex. de la. vncōe.
c. vnico) And al thyle persones & thēges thus ano-
yntyd. sholde be had in honour. & no may to deale
wyth them. but they whiche were anoyntid & stode
in the same dignytee / And therefore almyghty god
geuyth a generall cōmaundement. sapenge by hys
prophete Dauid Nolite tangere cristos meos. neqz
in pphetis meis malignari And also he sayth by
his prophete / Zach. ij. / Qui vos tangit. tangit pu-
pillā oculi mei / whyche texte is declaryd by holy sa-
ders. ij. q. vij. Accusacio / that ryght as to a may is
the precyous thyng that he tendryth moost p̄ balke
of his eye. / ryght so almyghty god tendryth moost
preesthode. whyche beyn the Executours of his wyll
agayn his aduersary p̄ deuyll. And it foloweth in
the same texte. p̄ enery man wold punyssh his ser-
uaunt that offendyth hym / hymselfe & suffre none
other man. In lyke wyse almyghty god wold not
haue his seruautes. preestes anoyntyd punysshyd
but bi luche as he hath deputid bi his lawe. ne wol
not haue them sclaundryd / for they beyn the pylars
whyche holdeth vp his chyrche. as it is redy. i. iij.
dist. Om̄s noster ih̄s xps. rex iudeor. et de⁹ noster.
vsqz ad passionis diē seruauit honorē pontificibus
& sacerdotibz. q̄uis illi. nec timorē dei nec agnitiōez
xpi seruassent / And as he sayth hymself. Job. xii
Non vos me elegistis s; elegi vos. ex. de sensibus. c.

procuracōes in fi. ¶ And whan it pleasyd hym to
be takey & led to his passyon. he sayd to the kny-
ghes whyche toke hym Si me queritis. sinite cos-
abire that is to saye Suffre my apostles to departe
for ye haue no Jurisdicōy in them. nor in me ney-
ther / but that I woll suffre you as it is wyrtyn Joh
xix. & xxij. q. i. Quid culpat. & xxij. q. i. c. Nouet.

¶ Also friends besyde this preuilege grauntyd by
almtyghty god to his chyrche / there ben other preu-
leges grauntyd to it by holy faders popes. emperors
urs & kynges / And by generall counsellles whyche
bynderth all þ̄ wolde / for there ben present all kyn-
ges for theyr londes & comynaltey / & all bysshops
for theyr chyrches. diocese and clerge / And in thyle
generall counsellles ben acursyd al they whyche bre-
keth the lybertees of the chyrche. whyche resteth in
the materpall chyrche. that no man do no vyolen-
ce ther to / but haue it in honour (vt mater nostra)
And that no man sholde laye honde of spirytual
persones beyng ordryd nor inuade theyr goodes &
spoylle them apenst theyr wyll / yf they do. they ben
acursyd / And also all makers of statutes. writtis &
kepers. or fauouere the sayd statutes & makers of
them. ben accursyd. as is notyd. ex. de. sen. ex. c. Noue-
rit & c. grauem) It is a grete shame friends a man
to go & do contrari his owne dede promysid & sea-
lyd by hym. And be some doctours in cidit in penā
ad turpilianū ff. ¶ This reame beyng in grete
trouble in tyme of kynges. as. John. Henry. Ar. d

Henry the seconde & the thyrde. to þ pleysur of god
and peasynge the londe was made a statute callyd
Magna carta. And that it shold be inuolactly kept
& obleruyd. the kyng and all the lordes temporall
& the compynalte by theyr attourneys. And all the
byschoppis of the reame beyng in this same place
Douliscrosse (in pontificalibus) cursio al chery that
brake ony article comprisid in the same. in the whi
che Magna carta by thyle wordes wyrtyn (Habeat
ecclesia anglicana . oēs libertates suas integras et
illelas. And the libertees of þ chyrche of god is as
is abone sayd. that noo temperall Juge shall haue
ony Jurisdiccōy in a spirituall persone vnder þ pa
pyr before sayd. And dayly agayn þ wyll of god his
lawe. and determinacōy of his chyrche is done the
contrary/ As Pharaο dyspylid þ preching of Moys
les . & the cōmaundement of god. þ he sholde seale
his persecucōy of the people of Israel/ And þ more
þ Moyses spake vnto hym to seale & kepe goddys
cōmaundement. the more rygorous & cruell he was
tyll he was drownyd in þ red see. & al his grette Jus
ges & offycers with hym/ for he & his counsel wold
not vnderstonde the cōmaundement of god . nor the
wordes of his precher/ And therfore it is wyrtyn of
hym. Exod. viij. / & .xxij. q. iij. c. Nabugodonosor.
duratū est cor pharaonis. &c. That is to saye/ his
herte is so Indurate that he wold not vnderstonde
the commaundement of almyghty god shewedy
hys precher/ but as it dyde please hym:

T John Andrewe in the boke callyd Jeronimanū
sayth. that ther was a Greke & an heretikh whiche
disputyd wyth a cathollicall preest in the chyrche of
Jerusalem. and the sayd preest alledgyd to the he-
retik saynt Jerom. & the heretik sayd to hym ayeu
Thi Jerom whiche thou alledgest lyeth falsly. and
cuyth forth wyth his tonge was taken from hym &
he spake neuer after. And in lyke wyse one of the
secte of Arianis sayd that saynt Jerom was falle.
& his wrytynge were not true. And inconyent &
deupll entrid in hym. and he cryed ever (Jeronime
Jeronime) & so deyed in wretchydnesse.

It is wretyn also frendes in the lawe Non est
bonū ludere cū lris. And there was also certey men
whiche played at the dyle. and it was shewed vnto
them that they sholde leaue. for it was a game for-
boden by the lawe of god & his chyrche & by saynt
Jerom. saynt Austyn & many holy faders. At þ nex-
te metyng whan they sholde play one of them say-
d. I woll playe at the dyle in spyte of Jerom. Aus-
ty. decrees & all other that biddith it. and forwyth
deupll slewe him & bare his body away thurgh
the wynde of the hous. and lette the bowelles syn-
gynge there. By thys example frendes we may
vnderstonde that the auctorite of the chyrche & the
prechyng of the mynysters therof oughte not to be
dispyllid: but wyth al reuerence to be honourid. and
þ holy doctrines of it to be obleruid & kept. ¶ Bre-
ther vnderstonde well the wordes of þ sayd charlie

Magna carta. wherby is layd. *ma deat ecclia angl
cana. libtates suas. nō tuas. nor ꝑ thou geuest it ony
libertees/ but that they shold haue ther owne geueu
them by god. & holy faders of the chyrche/ as popes
emperours. kynges/ And (integras) Not a parte of
their lybertees: but they shold haue them hool wth
out ony dyspoyson (et illefas) not to be hurte by ony
interpretacōn nor wrong declaracōn/ but according
to the intellect of Crystys chyrche/ And for the very
perfyte intellect that temporall men sholde not de
ale wth no spirytual person/ but lete the chyrche
haue his hool lybertee. Saynt Thomas of Cañ
terbury. whom heuen and erthe takyth for a sa
ynt deped/ for none other cause/ but for the libertees
of the chyrche/ And therfore we saye in our scruple
to almygheȝ god in his laude *De⁹ ꝑ cur⁹ ecclesia
g⁹tiolus pontifex & martyr thomas occubuit. &c*
And ꝑ hi. cause whyche he deped fore was accepte
of almyghty god. for sauunge the lybertees of hys
chyrche. It is xdy that Cryste Ihesu sayd to hym
Thoma thoma. *eadm gliam q̄ dedi apostolo meo
petro. do tibi* And it is to presume bretheren that
saynt Thomas of Caunterbury wer now sayyng
they whyche directly now doo agaynst the lyber
tees of the chyrche. wolde put hym to deth agayne.
as saynt Poul sayth. *ad hebre. di⁹. / & de pe. dist. ij. St
eni. A. paul⁹* ꝑ. signers dayly crucifye Cryste. spyttyng
on the ryght honde. of his fader. dyspoyng his lawe
& his chyrche. whyche is plantyd wth the blood of*

dis sayntes. ¶ The chyrche frendes of god in euery
reame of cristiaunte. þe heed therof is cryst. The chir-
che of Rome (Sedes apostolica) is our moder. & we
all are generat by her (vera fide) and dispoſwld in
(castitate) to Cryst Jhu/ And the lybertees whyche
he hath geuen. be not geue to one chyrche synguler
but to al as one. as he sayth hēself þ wordes wryt-
ten. xxiiij. q. i. loq̃t &. c. oibz vna est colūba mea. pfer-
ta mea et vna ē matris sue electa genitricis sue. And
who so woll diuȝde them or take þ preuilege from
one of them/ he taketh þ preuilege from them al. &
is demyȝd by all the lawe (vt scismatic⁹) & stondyth
acurld as is notid. xxiij. q. h. Nō ves. et tunica dñi
incolutibilem) he wolde deuyde ayen the wyll of god
vt. xxiij. q. i. Qm̄) & in þ be of worse disposicōn than
the Jewes were. whyche sayd Non si iudam⁹ eā. sz
forciamur de ea) ¶ It is an argument wʰ some
people. þ a prest or a consecrate persone do a tem-
porall dede. why shold not he be punysshed by a tē-
porall Iuge/ This realon can haue no place. where
there is a prohibicōn geuyn & a certey Iuge lymyt
for þ punysshment of a persone so ordrid by þ lawe
of god/ for þ offence frendes chaūgeth not þ Juris-
diccōn in this case/ & thowh he þ is cōuentyd wolde
cōsent in a tēporall iuge. he may not vt extra de. f.
c. p. 2. ¶ & it is oft sayd þ the bisschops of Englonde
haue geuyn consent therto. whiche they may not do
by þ lawe. And suche þ orde so ben acurlyd. & ther
consent is. as no cōlent (potest. icialit.) ¶ It is xxiij

regū. xxiij) that grete varpaunce was betwyr Da-
uid & Saul a kyng anoyntid / And where as Da-
uid myghte haue slayne hym & sparyd . sawe that
he hadde a pece of Sauls garment. in token that he
myghte haue dystroyed hym. Yet in it þ he was a
noyntid dauid had grete conspence & sayd (ppictis
sit michi dñs. ne extendaz manū meā in xpm dñi)
¶ For as saynt Austyn sayth in the chapitre (Dñs
i. q. i. qd̄ saul nō habebat inocenciā. et tamen habebat
scitatz. non merito vice sue. s; tamen vncōis)
¶ Crist knewe þ Judas was a traitour to hym / &
shewed it to his disciples. as is Joh. vi. 2. q. i. Crist
Sayenge Nōne ego vos duodecim elegi. et ex vob
vn⁹ diabolus ē) Yet he depyued not hym (de apos-
tolatu) but suffryd hym in his cōpany tyll he han-
gyd hymself as is wryten (actuū. i. 2. i. q. i. Qui sus-
det) And alle sacramentes mynystryd by hym were
approuyd though he were not well disposyd hym-
self. as is wryten. i. q. i. dedit / Therfore Dauid in
his sawter after made. by hym aduertyseth all fa-
ythfull men in eschewynge the grete displeysure of
god sayeng Nolite tangere xpos meos. et in pphe-
tis meis. nolite malignari / The holy ghost spekyng
in the mouthe of Dauid. sayth thyle wordes. to w-
che not my prestes. nor maligne not agayn my pro-
phetes whyche ben in the newe testament. þ prestis
& prechers of the word of god. as Bede sayth vpon
this gospell Acce ego mitto vos) They þ maligne
agayn prestis. be. of þ condycōn that Herode was.

as it is redy. Actū. xiiij. / whiche stroke of layne Ja
mys heed for no cause but þ he was (de ecclesia) And
in lyke wyse he put layne Peter in pylow & for the
same cause. ¶ Bretheren maligne not þ a clerke
priest be promotyd to grete dignyte in the chyrche /
as ye se dayely poore men of byrthe exaltid to haue
rule / for þ is the purueaunce of god to poore mēes
lonco & vertuous / for he wold also distribute at his
pleysure all dignyties spirytuali & temporall. Ex
ample ¶ He callyd the fyrst bynge Saul of þ peo
ple of Jirael from keepynge of assis. & Dauid þ le
cond byng from keepynge shepe. And leyn Peter fro
episthyng & other of his apostles. & made them pri
ces of all the worlde / Constitues eos principes super
oēm terrā / This felshipp that spekyth & malp
nyth ayenst the chyrche in thepr reasonyng & argu
mentes to oppresse the auctorite therof. maye wel be
lyknyd to a dogge / whan the more shynech fayr &
bryghte. he barkyth & bapeth cury ayenst it as he
woldo dystroye it / & yet he neyther vnderstandyth
what it is. nor it speth not in his power to hurte it.
And this dogge thus barkyng. letteth other men
of thepr rest & sealysh not tyll he be rapt on þ heed
& so slayne & throwen in a dyche / ¶ Wyght so this
le barkers & malignours ayenst the chyrche. & the
auctorite therof shall be styken woth the vengau
re of god & shall be buryed in the synhyng dyche
of hell as heert. hes oughte to be. as is redy (de here
ticis. ex. p. totū)

In the begynnynge of my sermon I sayd fren-
des. þe whiche herde not the proclamacions made
It were expedient for him to goo to the Chauncery
& gete hym a copy of them. to the effecte he myght
kepe them & auoyde the penaltres of them. ¶ Sa-
ynt Austyn sayth þ all crysten people stondeþ vnd
one fapth in two manere kyndes. as prestres & laie
men/ And thyle two people p:yncypally oughe to
take hede of crystis proclamacions & to p:ynt them
well in theyr mynde/ for eche one of them must ge
ue a soze counce for the obseruaunce & heppnge of þ
same/ ¶ fyrste as for presthode shall haue a bylle
of remembraunce in this manere / *Ecce sci. sicut
dñs deus vester (cūs est) as is wyrtew. leuit. xix.º / &
xxxi. dist. c. teneire* Be ye holy as I am your maker
& god. & so ye oughte to be: And to worshyp & loue
me aboue al other thing. I made your soules to my
ymage of Immortalite/ & whay ye had foyled it. &
lost your inheritaunce. I toke your nature & made
myselfe lyke to you. I was conuersaunt amonge
you in the worlde (sicut pontifex & sacerdos) I gaue
vnto you power þ neuer I gaue vnto creature be-
fore/ for ryght as I god almyghty made al thyng
of nought/ Ryght soo ye my prestres. shall chaunge
ge the nature of brede & wyne into my fleshe and
blood. by the whiche ye bey (os de ossib⁹ meis. & ca-
ro de carne mea) Ye haue power also to open he-
uyn pates & spare them. Apenst your power all hell
maye not respte/ I haue boughte wyth my precy:

ons blood of my fader all oblacōns. tythes (pūmo:
 geira) & all other lyeuode & goodes longyng to the
 churche here militaunt. & geueu them to you serua:
 untes of my chyrche so þ þe shal lache no thyng.
 ¶ Origene sayth vpon this texe (Leuitic. xij. qd
 oia aialia pū: geira) & all vessels in þ temple whi:
 che were depute to þ scrupce of god were (scā) & no
 man sholde towche them but he þ were (scūs) And
 so euery prestt whiche is consecrate. is depute & ha:
 lowed to almyghety god. & euery parte of hys body
 oughthe to be halowed. & to be put to no occupacion
 worldly. by the whyche synne sholde growe therof.
 & god displeyd not to lōke & se amulle. here nor spe
 ke but þ whiche sholde be to his lawde. nor handle
 no thyng wpy þ hondes. whiche sholde touche his
 body/but (q̄ sūt munda) ¶ And as saynt Jerom sa
 yth. god almyghety hath au houlsholde to heuen all
 of virgyns & cleue creatures/Ryghe so Cryst let vp
 here his houlsholde & his churche/& wold haue them
 chaste people & virgyns/& so by þ lawe euery man
 receyued to holy ordie sholde professe chastite. as
 is noyrd. xxviij. dist. Ecce in prin. rū se. ¶ And as
 saynt Ciprian sayth in þ chapitre (nec aliqua. xxviij
 q. i. þ there was neuer man more Jelous of his wyf
 that he shold cast loue to no man in famylar cal
 luyng. pleiur in speche ne sytze. but to hē only. than
 crist is of his prestt. men & wēmen of religion. þ ha
 ue bowed chastite. ¶ & is forbode. extra de. vi. e. ho.
 ¶ It. prestt to dwell w. wēmen/harde it is to be amōge

scorpyons and be not benymed / And a preest also
fietides sught to vse his garmentes accordyng to þ
lawe of god & his chyrche (þ nec sint sordidi nec ful
gidi neq; nimis longe. nec nimis curte. xli. dist. l. i.
And sholde alwaye be dyspnyce & knowen by theyr
garmentes from laye men / And yf thou se a preest
goo lyke a laye man. wyth his tippet. clyppers and
giete sleues. it is to piersume þ he repenteth hym þ
euer he forloke the habite of a laye man. & therfor
he vsyth it / And the penalite of thety þ goon so is
by the lawe they be suspensyd (ab ministracōe) and
oher paynes limytte to the Clementine (de vita &
ho. c. i. cor. Et. xxi. q. ii. p. totū. ¶ And it is lawfull
to the chyrche to haue syluer & golde / for it was ne
uer forbode to sayntes the vse therof. but þ abusyng
¶ And saynt Jerom sayth. xij. q. ij. c. Aurū. Aurū
h3 ecclia. nō vt fuer. s3 vt erroget. et in necessitatib3
sbueiat) And Criske had (oculos) golde & syluer for
his college (et p egenis & pauperib3) geuyng exam
ple as is red. xij. i. c. Exemplum) that it is lawfull
for the chyrche to haue golde & syluer vnd byty as
dispensatours / Therfore we all bysshops. persons
vycaries. & oher spirytuall persones haue þ goddes
of the chyrche (ad ministratores) & to spende theyng
to his cōmaundement. accordyng to his lawe & his
chyrche in foure manere wyse. as is noyde. xij. q. ij.
c. Quatuor. cū. c. se / whyche beyn chyle / First to se
his chyrche & chauncell to hym belongyng be hono
rable & worshypfully reparellid. In this shall he

please god specially. & to hymself grete worship &
merite. ¶ The seconde parte of his good sholde be
spende aboue reparacō of his mancō & lyuelode
it to be reparellid & kepte accordynge to his beha-
uour suffyciently. wherof hymself shall haue grete
pleasure & thanke of god & man. ¶ The thirde par-
te to be spent in hospitalyte. keepynge houlholde &
geuyng meete & drynke to his paryllhous & other
poore folkes. & in this behalf he shall be comparid
to Abrahaam & Loth. whychē dyuers seacions fed
angels/ & by them they were deliuerd oft tyme fro
grete persecucō. And in thy keepynge houlholde þ
shalt gretefully plesse Peter & Paul. þ persuadid & las-
yd vnto prelates Diligite hospitalitatem & notid. xvi
q. i. c. vlcio. ¶ The fourth parte ye must spende to
gete you frendes speall to speke for you in tyme of
nede. whychē ben as Cryste sayth (paupes) blynde-
lame. & they whiche can not helpe theselve. ne may
not. ¶ And scūs Johēs Elemolinari. calleth poore
re men & beggars. his lordes/ for they mighte beste
speke for hym & helpe hym wth almyghty god/ whi-
che good geuen vnto them. is geuen vnto Cryste. &
he woll defende all them þ locoure & helpe the poore
re people. as is wyrtē. xij. q. ij. Gloria No may maye
spende theyr goodes more honourably. than in thy
se foure causes þ whychē Cryste & his churche hath
assigned vs. And at our comyng to Cryste. we shall
haue a speall thanke wth wordes of comtoute Au-
ge serue bone & fidel. And yf þ dey in grete rythes

and kept it in sudario) & spent it not in reparacōn
of thy chyrche. mansiō. keepynge housholde. ne ge-
uynge to poore people. accordyng to goddys cōma-
undement & his chyrche. ꝑ shall be callyd (Fui nes-
quā) & callyd a thef wth Judas whyche had cri-
stis money in admynystracōn. & spende it othertwi-
le than was cristis cōmaundement to his owne vse
& playlure/And therfore he is callyd fur in ꝑ gol-
pell of Joho & in the sayd chaptyr/exemplū. xij. q.
.i. And haue the payne lymette as he hath. wrote
ex. de pe. c. lxx. in. c. penultio.

¶ The copy of the byll for remembraūce of ꝑ pro-
clamacōns for sculer men is this. that Dauid spe-
keth by the auctorite of the holy ghoſt (Fusti here-
ditabunt terrā. psal. cxxvi.) for as every preſt in
his conuerſacōn & dedes. oughte to be holy/so every
cristen man oughte to be (iust) a true man/And as
ye knowe by experyence. ꝑ the fader of his chyldre
hath a grette pleſure beyng lyke hym in hauour &
condicions. in lyke wyſe almyghty god hath grette
pleſure in his chyldren true men beyng lyke vnto
hym/ Iustus dñs. et iusticias dilexit. equitatē vidit
vultus ei⁹ ¶ And as Aristotle sayth. no vertu may
make man so lyke almyghty god. as Just. i. c. The
propyete of man is to desyre to be (felix) here in
this worlde & so to lyue euer to haue good name &
fame/and to haue suche thynges whyche is neces-
sary to his exaltacōn. & that ꝑ he hath charge vpon
¶ Amonge all vertues morall is none to conſerue

a man in all thyng. as is the vertue of Justice. w^{ch}
true sayth & charytee. And therfor it is wrytten Jul
tus ex fide diuit. ad hebreos. x. & de pe. dist. iij. In
domo. & xiiij. q. i. vbi. Et iust⁹ germinabit sicut li
liū. A true man to be accept & flozyshe in the lyze
of all good men. & thei to be glady of his company
Et iust⁹ vt palma florebit. A iuste man shall as a
palme tree endure. ¶ David findes with his me
ry songes whyche he syngeth w^{ch} his harpe in hys
boke called p^{er} lawter. in the psalme Noli emulan
Quā bon⁹ makyth a diologe after the comyn opi
nyon of men. byt w^{ch} a fals man & a tru lyuer con
syring the prouydence & ryghtwysnesse of god. p^{er}
an vntrue man. whyche obserueth not nor hepyth
his lawe. hath peas wthout trouble. He hath fel
cite also in temporall goodes. & as is redy eccliasie
vj. Iust⁹ perit in iusticia sua. et impi⁹ multo tem
pore uiuit in malicia sua. The w^{ch}kyd man hath
ryches to helpe hym whan he is sche by phylyth. A
poore iuste man hath none. & therfore lyeth in grette
payn. They are neuer put to labour & afflyccō. as
ochei true poore men be. whan oughite is to be done
for the comyn wele. nor to paye fare. but at theyr
pleysure. & euer lyueth in theyr pleysure & solace. &
to sparyd for their riches. & oft tyme p^{er} good of iust
men be perslyd by calueltees & Jeopardy of p^{er} see.
& theyr goodes ben sparyd & not perslyd. They
opprelle p^{er} iust men & dysp^{er}se god. thouh they haue
al thyng at ther desyre. This prouydence of god &

patience made Dauid to staker and muse in hi
mynde what this sholde meane. & cowde not fynde
by no naturall reason. þ the vniuers sholde thus be
spared. & the poore iuste man punyschid. Dones in
ciare in sacuarium dei & intelliga in nouissimis eor
Dnto þ sealon he had the scrpture of god tulyd &
shewyd vnto hyt / & he remembryd (q iudicia dei
vera sūt) And lykened et vniuers meyn vnto her
bes whiche sowne soe... we & soone fade. & vn
to the fume of a fyre. the hyer it fleeth. þ soner it is
dystroyed. & vnto a man in his slepe dremynge of
moche good. & whan he wakich he is in pouerte as
he was before. & we beyn all a slepe lyupnge in thys
worlde. tyll we shal be wakyd (in nouissima die tribu
michelis) And whan Dauid had consydered al this
he songe w^t his harpe. *Vidi impiū exaltatū sicut
cedros libani & transiui et ecce nō erat. q̄liui et non
inueni⁹ loc⁹ ei⁹* I sawe sayd Dauid wyckyd. prou
de & vniuers meyn exaltyd in honour & worship as
grette hye trees of Libanpe. & soone after I sough
thet & thet progeny. & all thet goodes & proude
seruauntes abowte thet. & cowde not fynde thet
aboue þ erthe. but thet passyd as a shadowe. ¶ Of
this frendes we haue exāples ynough in our dayes
without scripture. of grette meyn how they are passid
wyth al thet grette dignyties & ryches. & lytyll spex
che is now of thet. The sayd Dauid therfor songe
ge with his sayd harpe a nother balde. sayeng *Quo
niam fui ethenim senui. et non vidi iustū derelictum.*

neer semen eius querens panē. that is to saye I was
ponge & now am I olde. & I saw neuert a true man
that god forloke but gaue him helpe in tyme of ne
de to his profyte. nor his childrey. beyng true at last
daunger of their extreme pouertee. And what hun
gre or other tribulacōns they suffryd. were for þe we
le of theyr soules & euerlastyng Joye at theyr de
partyng. ¶ The lawe of god. & in lyke wise þe lawe
of naturall reasō woulde þe fader shoulde make
his sons his heyre. & to succede hym in his goodes &
lyuelode. And as I haue experience therof. that ma
ny fads whiche for the loue they owe to theyr chyld
rey sercheth to make þe londes sure vnto their chyld
rey after theyr discele. & costeth them moche mo
ney to men of lawe for the same encēt. whiche as
I haue herde men of the lawe say. it is harde to do
And durste not take vpon them to promyse them/
But fien des I dare take vppon me to make your
chyldey & you also. sure of euerlastyng Joye. and
not to be forgoate. but to be helped bi almyghy god
her in this worlde. yf ye woll gete your good tynsy
wthout synne & falshede. & of those goodes so go
tey. geue parte of theym in dedes of charytee. as is
wryten. eccliaſtici. xliij. *Et sūt viri mie. quoy iul
ticie obliuionē non acceperūt. cū semine eoy pma
nent bona. hereditas (sa. nepotes eoy)* Thys be
the wordis of the holy ghoſt. & thus moche to saye.
Thys meyn whiche beyn mercyful in dedes of cha
rytee. theyr ryghewysnesse in theyr lyuyng & getyng

of good truely. shall neuer be forgote. His chyldren
& newes shall enioye his goodes & inheritaunce)
¶ At in testamenti secut semen cor) As he disposyd
to his testament. so shall his wyll be perfourmyd/
Wherefore yf ye woll þ þ poure chyldren shall enioye
poure godes. princypally le þ they be well gotten/ for
the right wylnes of þ fader. geureth grete influence
of grace to his succession. as ensample of Abraham
þ good true man gaue to his sone Isaac. & Isaac
to Jacob his sone. & Jacob to his. xij. sones. of whō
comyth the. xij. tribus of Isrl/ ¶ And as Eze sayth
þ kynghoom of Isrl was kept by a longe lealon to
þ succession of Dauid after his discesse. not for ther
merytes. but for the goodnes & truche of Dauid/ &
therefore it is wyrten In bonis iustoy exaltabit ci-
uitas et in pdicōe eoy. erit laudacio. et i bñdicōe ius-
toy exaltabit ciuitas) That cyte whyche is reple-
nysshyd wpyth good true men. is exaltid. & to it alle
good men haue good wyll to enhabyte therin. And
whan a wythyd man depeth therin. to them it is a
grete reioysyng. And þ blessing of god whiche tru
iuste men haue. conceruyth the cyte in prosperyte.
¶ And Archedeke (in rosario. c. hoc autē. xxx. dist.
sayth Si iusti fuerim⁹. debem⁹ deo honorē. laudis
imitatōem. defūctis qpassionē. prīo amorē. peccato
odiū. diabolo continuū bellū) fyrste þ must do ho-
nour & worship to almyghety god w' body & sou-
le as thy creatour. And in token therof. to yelde vn-
to hē tithes. oblacōns & othe sacrifices Q. r. ius est

teris et plenitudo eius. viij. dist. c. Duo iure) And se
condly to folowe example of holy sayntes. A preest
to folowe saynt Peter. and the apostles. saynt Mar
tyr & saynt Nicholas holy Confessours. And laye
men to folowe Zachee. Whyche sayd to Cryste Si
aliquē defraudauit reddo quadruplū) Yf I haue do
ony may wronge or disceyued hym. I woll make
amendes wpyth due lacyllaccyon. or elles I knowe
wel I can not be callyd a Iust may. & haue god in
my hous. The thyrde to haue compassyon of them
whyche be departyd the worlde & praye for them /
And who so haue ony goodes of thers. to dyspole &
doe it not. & causyth them to lye in paynte It is a
grette offence frendes to dysceyue a may þ is a lyue
but moche more to disceyue hym whyche is deed.
And all brekers of a mannes laste wyll. be acursyd
as ye haue herd of othe tymes. The fourth. ye must
loue your neryghbour as your selfe. & disceyue hym
not. like as ye wolde not be disceyued your selfe ney
ther in worde nor dede. ¶ And good frendes note
oo worde what I shal say to you. whiche Iohn cris
lostom sayth in. c. c. lxxviij. dist. to al them þ
bleth choppyng & chaūgyng what ocupacō they
be of. he biddeth them beware in theyr byrnyng & sel
lyng. þ thei vse no othes. periury. nor disceyte. for al
suche merchaūtes Crist bete out of þ temple. & the
prophete sayth Quia nō cognoui negocia: dōs itro
ibo i potēcias dñi) I knewe neuer suche vntreue by
ers & sellars entrie in to þ kyngdom of heuen. Ana

he putteth an example of a may whyche lyueth
or samyth corn. þ good corn fallth thurgh. & ther
remayneth but stones & ocher harlatye / Ryght so
a may þ hath gotten wyth othes. lyes. & fallhede
his goodes. lette hym restore all þ he hath gotten by
þ waye. & there remayneth to hymself but synne.

The fyth is we sholde hate synne. Synne is that
thyng whyche is contrary to all Justyce. & forbode
by the lawe of god. as is wyrted. xv. q. i. c. i. in fine.
And as long as a may is in dedly synne. he is dre
de in the lyght of god & callyd (seru^s peccati) a ser
uaunt of the denyll. ¶ And Anselme sayth. whan
a may is in dedly synne. alle creature made by al
myghty god abhoreth him / And therfore sayth Se
neca as þ glo^s noteth. xv. q. i. c. merito Si scire deos
ignoscituros. hoies ecia nescituros. adhuc dedigna
rer peccare) And he that leaseth not to be in dedly
synne. but contynue therin. he shall haue this pu
nishment (to forgete god whan he dyeth & to aske
him mercy) as saynt Gregory notyth in a sermon
de Inno^s. & notid. xxiij. q. v. c. Sicut cū glo. Joh &
Guido) No may can lyue so perfectly here occupys
in þ worlde. but he must fall in to denyall synne. þ
ben put away ouerly. as by sayeng his (pa^r n^r) by
holy water / by almes dede / by tuncōn made on hys
brest / by fastyng / by anelyng / by general confressiō /
bi blessyng of the byshop. & prest beyng at masse /
and by contriciō of thy synne. whyche all ben no
tyd. de. pe. dist. iij. / de quotidianis. cum glo. Joh &

Guido et ex de pe. c. 12. l. Diu p hostien ¶ The
vi. & laste is to contynue batayle euer wyth þe
nyll/ And who so euer woll haue the victorie of hys
he must arme hys wyth humylyte. whiche is þe verry
eue þe he hauech most in man here in the erth. whi
che vertue he forloke in heuen/therfor he is callyd
the kyng of alle proude men. Job. xli. / & xlii. dist.
Nulli p Guido. ¶ I fere frendes þe he is a grete
kyng ouer many folkes & moche people in this lō:
de now a dayes/as appereth by their araye.& ma
ny gooch in his clothyng.eccedyng thei power
offyre.blood & dignyte. And ryght as the deuyl pre
sumyd to be lyke almyghy god eccedyng his or
dre & degree and so caste out of heuen/& is & shalbe
in euer lastyng payne. Ryght soo all proude men
now beynge in this londe. weyng thei garmen
tes in foume & maner of them. that put Crist to
scythe.& his sayntes as ye maye se in storyes of pic
ture therof/The abhomy nacion of thei clothyng
& myshap thei. is ferre out of reason/ þe it pass
yth my wyte to shewe the vnchrystynesse therof /
& the paynes put in holy scripture whiche thei shal
suffre for thei myshauour in this behalfe/ And
therfore almyghy god sayth thise wordes wyrtyn.
Sophome. i. Ulcabo sup oēs qui induri sūt veste
pegrina/ I shal punyssh alle them þe bryngeth in
new shape of garmentes. whiche causyth my peo
ple to falle to wantennesse.& in vauaunce of thei
araye/ Therfor saynt Jerom sayth vpon this text.

Sanguis fratris tui clamat vindictā ad me) Who
so euer bryngeth in a wronge custome in to a cyte.
or ony shap of garment whych shold cause lēne
amonge the people. as longe as it is vsyd he shall
neuer come in heuen ¶ friendes I remembre dayes
heir before in my yongthe. þ there was a vertuous
monke of Bury callyd Lydgate. whiche wrote ma
ny noble histories. & made many vertuous balettes
to the encieale of vertue. & opprestion of vyce. And
amonge ocher he made a treatise callyd Galand.
& all the kyndred of Galand be discypled therin/
I suppose if galantes vnderstode the progeny. they
wold refuse to be of þ felyshyp & kyndrede. The oc
casion of makynge this boke was whan englysh
men were bete out & had loste fraunce. Calcopy.
Gyon. & Normandye / & came home disguised in
theyr garment in euery parte of theyr bodyes. whi
che englysh men sawe neuer before / And many fos
lowed the lewde & abhomyable garmentes. in so
moche þ all good men cryed out of them / And this
good monke in detestacyon of theyr synne & wret
chydnesse made the sayd boke in balette wyse. And
the repecte of euery balett was this / Englonde may
wape þ euer Galand came here / And in short les
son after. we gete lurreccōns. & murdre of lordis
& ocher / as I doubt not many þ lyueth can remem
ber it. I praye god they maye amende them. þ we
be not punysshid for them & wape theyr wretched
nesse. for bi cause we suffer þ subgettes of the kyng

of pryde to dwelle amonge vs. ¶ Friends I
saye the wordes of Cryste vnto you whiche I toke
to my tyme Qui habet aures audiendi. audiat. that
thysle wordes whych ye haue herde by my symply
nelle & by your materpall eeres. may be vnderstonde
also by your Inwarde eeres of your soule by true
Intellect. & so put in exrecusyon / for I say vnto you
as saynt Jeronij sayth in an epistle. & saynt Aulstyn
in lyke wise. q non sūt nuge & frivola que dixi vo-
bis. Sed sūt scripture & vba dei And therfor saynt
Paul sayth / Spies take good hede at the lawe of
god. & perfourme it in that you is (quia de? non iri-
ridet / he wyll not be laughed to scorne / but punyssh
them) & by worde or dede dyspryeth his comaunde-
ment. ¶ Therne friends I ende thus. beseechynge
eche one of you . to remembre & kepe the syue pro-
clamacions whych I haue shewed vnto you. And
ye of the spirytualte to calle to mynde your byll of
remembraunce to be holy in your conuersacyon. And
ye maysters of þe temporalte to remembre your byll
of Justyce & truthe to god & man / And yf ye haue
grace thus to do. I answer & dare promple in the
name of Cryste Jhu / ye shall haue Joye in the eye
may not se. nor heit can thynke. nor tonge can spe-
ke / to the whych god brynge all. Amen

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